IE PROTESTANT

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—a tract of the Incarnation.

LOVE, HOPE AND THE FEDERAL COUNCIL

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A RUSSIAN ORTHODOX SERMON

FROM A RADIO-SERMON IN HUNGARY

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Keith Richards

O'MALLEY TO THE REDS
A Ballad for the Times
Kenneth Leslie

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THE PROTESTANT

APRIL-MAY-JUNE 1950

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It would be a great thing for Protestantism in America the Federal Council of Churches should make a sincere effort shake off a certain infection which begins to appear in its leadship.

There are many fine humble Christians among the leads of the Federal Council. Unfortunately there are others who ve apparently caught the sickness that has dogged the church m its beginning: adoration of the office and of its perquisites, the push-button, the secretary, the desk, the glance of respect, aura of authority, the cosy familiarity with men of worldly wer. These organizationists put the organization above its use.

That portion of big business which controls the U. S. vernment, finds it to its pleasure and profit today to maintain a tion in the public mind, call it a lie if you wish, to the effect t there is no possibility of conversation with Russia or of aement with Russia because Russia cannot be trusted to mean at she says or to keep her agreements, that the only language ssia understands is the tough language of threats and of force.

It is unfortunate that the Federal Council of Churches, presenting a large segment of American Protestantism, should llow this counsel of despair and cry "We are convinced that ere is inherent incompatibility between Communism and Chrisnity." (Federal Council Bulletin; April, 1950) Saint Paul said ove is always hopeful, always patient. Love never disappears." rely it is not necessary to point out to Christian leaders that declare against the hopefulness, the patience of Love is the against the Holy Spirit Himself.

It is not for us to condemn. We know something of the iritless air the Western church breathes and the cultureless amps it labors through. We are all infected in some degree th the sickness of our time. We all share in whatever condemtion may fall upon us from our own consciences. Even so, hower, we must speak out as sharply as possible when masses of ristian people are being fed the poison of hatred and distrust gar-coated with pious phrases.

The Federal Council Bulletin takes us to task for using ckless language in criticizing John Foster Dulles. We do not iticize Dulles. He is what he is, legal servant of big money, profession cold and ruthless as a rattlesnake. In his campaign senatorship in New York last year he threatened the possible cessity of "revolution" if the people (that is, the Republicans) uldn't get back their government by orderly means. We do not nk Dulles would hesitate one split second if he thought he could t away with a fascist revolution in America.

No, we do not criticize Dulles. We merely identify hi as a clever and deeply committed servant of the enemies o man's aspirations. We do criticize, harshly perhaps, but withou personal animus, the Federal Council for allowing this profes sional and avowed counter-revolutionist to pull the wool ove their eyes and to influence their decisions at this crucially im portant historic moment when innocent people look to them fo guidance.

The Federal Council answers our criticism by calling u a Party Line paper. They then renew a proclamation of their ow devotion to Christ. This proclamation we take at face valu cherishing the hope that His love may invade their hearts an guide their utterances to ever nearer approximations to the truth

THE TRAGEDY OF TITOISM

A friend writes: "I was startled by your blunt statemer that Yugoslavia has joined the American camp. This is not eve said in our press, though it has been said in some of the mor irresponsible and gaudily rhetorical diatribes of writers for th Cominform organ and for the USSR Information Bulletin. I ca see no ground at all for the charge."

But our statement was not so much a charge as a reci tation of facts. Is it not a fact that Tito abandoned his allegianc to Soviet leadership? We did not try to apportion blame for thi Its causes are obscure, buried in the cruel necessities of antici pated war. Its effects are the very meat and drink of the Weste architects of this war who are pinning their greatest hopes o Titoism to undermine and abort the world revolution.

The tragic mistake of the Russians was that they allowe themselves to get so far out of touch with realities in Yugoslavi that the split could take place and have remained so far out touch that the split widens. That, not imperialism, was and is th mistake of the Russians. If Russia should not learn from thi mistake, as she has been in the habit of learning from past mis takes, it would presage ill for all of us.

We have no sympathy whatever for Louis Adamic's a tempt to equate Soviet Power with Vatican-Wall Street Power a two giant imperialisms. This is the kind of sleazy thinking th lets us sit on the fence watching the fight in the arena. But th fence is on fire. The place where we sit gets hotter ever minute. Therefore, the question of who is to blame for Titois is not for us to answer or even to consider. It is a question to b faced and solved by those who could have avoided it whe it took place.

PIONAGE—UNMENTIONABLE OF THE COLD WAR

Every so often our newspapers wax indignant when an erican citizen gets arrested as a spy. The reader seldom ps to think perhaps he really was a spy. He knows Russia has es, of course. And he supposes that we must be forced to pro- t ourselves in some similar manner. But when it involves a tain particular clean-cut American...we are outraged! Yet if re are going to be spies, somebody has got to be one.

In espionage strange things are bound to occur. People o would recoil with horror from the very sound of the word spy y gradually become involved. After all, an Intelligence officer not work in a vacuum. He has to use all kinds of people, some whom would not care to be identified as cogs in a spy machine. en one of them wakes up to find that this is actually what has pened, what does he think about it all? Does he suddenly clutch l desperately cling to the idea that what America does must be ht and that her attempt to "liberate" Eastern Europe must be oly task? Perhaps.

It may be a churchman from Kansas in Bulgaria, for in- nce, without giving a thought to high politics, or a Boston busi- sman in Hungary. An important official of the American Le- ion could obtain his confidence and ask him to use his various tacts to find out certain information useful to the American ernment. It would hardly occur to him to refuse. He is nat- lly deferential and his feeling of the superiority of America r these nations struggling out of the swaddling clothes of feu- ism, his desire to improve the lot of less fortunate people, in- e him to accept the assignment. Later, as he becomes more ply involved in America's cold war, which, whatever else may said about it, is no phony war, he may even lend his efforts, to extent his position warrants, towards the sabotage of produc- n in American-owned factories.

The important operators, however, of the espionage and otage weapons of the cold war are trained professional intel- ence officers of the various branches of the armed forces and the F.B.I. Such a man was Colonel Vogeler, recently in the vs. To understand Vogeler one must be acquainted with the owing facts which are taken from the files of the Associated ess, October 22, 1949, as published in the "New York Times" h a Washington dateline:

"...a world-wide American organization, which the pub- knows less about than any other unit of its Government—the ntral Intelligence Agency...was the unit through which Presi-

dent Truman learned that the Russians had exploded an atomi bomb.

"It was only one of the five or six agencies which helpe to detect the blast. (The agency which perhaps did most has nev er been publicly mentioned in connection with the achievement. CIA, however, performed the functions for which it was created Not only to help gather foreign intelligence but also to assembl and evaluate all the facts obtained by other agencies which gathe them.

"These other agencies include the intelligence units c the Army, Navy, Air Force and State Department and the oversea offices of the Weather Bureau, the Agriculture and Commerce De partments and others.

"President Truman finds on his desk each morning CIA' brief daily summary of intelligence items....And from time t time he receives fat reports on special matters, such as whethe some nation has plans for immediate war.

"Another of the unit's accomplishments was to put th right slant on Russia's state of mobilization a little over a year ag

"The intelligence unit of one of the armed services ha reported that Russia was prepared to start a war momentarily CIA made a rapid re-check of all its intelligence sources an came back with a categorical denial that Russia had any such plans

"Except for that report, the United States might have mo bilized, with all the expense that this would have entailed, and th act of mobilization itself might have led to war.

"The agency was created under the unification bill, th National Defense Act of 1947. Under another bill, approved by th President on June 20 of this year, it received unprecedented au thority to conduct its affairs in the utmost secrecy.

"There are no medals for heroes on the secret front i the cold war. The government cannot even admit they are its a gents...

"The secrecy which shrouds CIA has never been equalle by any other United States government unit in time of peace.

"The agency has offices in twenty-two separate building and warehouses in this city, and in addition, many field statio in the United States and abroad. But you never see the name Central Intelligence Agency over the doors. At its main hea quarters here, in the old Naval Hospital, you read just the ad dress: 2430 E Street, N.W.

"The unit undoubtedly receives many millions of dolla from the Treasury each year, but its name never appears in th Federal budget or in appropriation bills. Its funds are hidden the appropriations of other departments chiefly the armed ser ices....The need for CIA's extreme secrecy is generally conced among officials here. If a spy system is not secret it is worthless.

When Colonel Robert Vogeler of the American Intel-ence and Major Edgar Sanders of the British Secret Service re arrested by the Hungarian government on charges of espio-e and sabotage, both the British and American governments, m before they saw the indictment, charged violation of human nts and opened a press war against Hungary.

The U. S. demanded Vogeler's release and deportation m Hungary, guilty or innocent. In court Colonel Vogeler stated t he had joined the F.B.I. in 1942 and had been a member of the erican Intelligence since that time, having conducted espionage sabotage in Hungary since 1945. Sanders was a seasoned a-t of the British Secret Service. Both Vogeler and Sanders ted that they had been treated correctly throughout the inves-tion and trial. Observers from the American and British le-ions attended the trial; also Wilfred Burchett of the "London nes"; Peter Furst of Reuter's News Agency, London; Alexan-Kendrick, C.B.S. New York; A. Marton of the Associated Press w York; and thirteen other foreign press representatives.

The Voice of America and most of the American and nadian press called in question the physical condition of Voge-. However the correspondents there on the scene agreed that geler "looked and spoke normally," "gave his evidence with mposure" ("London Times") and "was undoubtedly in full pos-sion of his faculties" ("Manchester Guardian").

An American-owned corporation, International Telephone Telegraph, had an electrical plant in Budapest. The president I.T.T., according to Vogeler's testimony, was Col. Sosthenes nn, a banker with high connections in the U. S. government, who tructed Vogeler in his acts of sabotage. Vogeler told in detail Behn's orders to decrease productivity and make the plant an nt of debilitation rather than rehabilitation at this critical ge in the life of the infant republic. The details, as brought out numerous witnesses confirmed Vogeler's story. And this was y one American-owned company. There were others, accord-to Vogeler, the Standard Oil Company for instance, which act-in the same way.

Vogeler, in his closing statement at the trial, testified quently against this whole activity: "I am sincerely sorry for subversive activities that I carried on...especially as I was t here from a big country, America, to Hungary, a small coun-, to interfere and undermine its efforts in rebuilding and re-ilitating itself from the effects of the war. I wish to avail my-f of the privilege of the last word to state that I gave testimony ely and openly, without coercion or maltreatment, as, to my wledge, has been claimed in such cases. But I would like to

state that I have been treated correctly and fairly throughout the investigation and my trial."

The "Christian Science Monitor" correspondent cabled to his paper: "The naming of legation personnel and Mr. Vogeler's description of the organization of American intelligence in Vienna as a center for south-east Europe are the most serious results of the trial as far as the United States and Britain are concerned.... For many who accept their statements as fact, western diplomats and businessmen are disclosed as agents preparing the ground for an aggressive war.

"Mr. Vogeler's insistence that the Standard Electric Company, a subsidiary of International Telephone & Telegraph Company, and other American business concerns, including Standard Oil, were covers for American intelligence, and his statement that Standard Electric agents in Europe had to be approved by the United States Joint Chiefs of Staff, are expected to make business relations between East and West even more difficult than they are at present. Mr. Vogeler went even further and suggested that every businessman who visited eastern Europe was given a thorough quizzing on his return by intelligence officers. No doubt this statement, taken at its face value, will confirm already strong suspicions of eastern European governments that all westerners in eastern Europe are paid or unpaid spies."

Espionage is the unmentionable of the cold war. It is there however, although those who use it are compelled to deny that it exists—in concrete instances. It is a soul-killing job, operating through deception and betrayal of trust. Bless the day that it will be no longer needed! Hasten the day when true peace will have put an end to this indecency called the cold war!

BIG WINDS OF THE COLD WAR

Wall Street's thank-offering to Protestant reaction, John Foster Dulles, and Coca Cola's gift to Catholic reaction, James Farley, warn us that Russia's peace drive is a cold war weapon and that any agreement Russia might make would be a trap.

They delivered themselves of these pearls after a meal at a swank hotel as guests of Mrs. Natalie Wales Paine of Common Cause. The affair was held to honor that valiant chieftain in the domestic cold war, Judge Medina. The Vatican protagonist Farley, said Medina stood for American justice and then went on to urge war on the "ruthless," "fanatic," "godless," "treasonable" Russians. Russell Davenport, Douglas Fairbanks and the ineffable Major George Fielding Elliot contributed to this flow of wisdom.

ENGLAND'S DILEMMA

By John Tunnicliffe

Christians, by virtue of their calling, are to see the rld sub specie aeternitatis and are, however brokenly, to re- ct the Mind of Christ. Their view of the contemporary scene ll therefore differ from that of the political strategist, and from t view which is imposed by assessing the financial advantage ch may accrue as the result of the shift of the balance of po- cal power.

Governmental "Labour" now has a very precarious po- ion. Since 1945 it has flatly rejected the suppositions of thor- gh-going Socialists, and at the same time has antagonised those o have no desire for a "Welfare State". Meanwhile the Elec- ate as a whole has made it clear that its hopes are about e- ally balanced as between some kind of planned society and re- sion to laissez-faire.

There can be little doubt that in the minds of most sen- le people such attempts as have been made to meet common eds in terms of common effort have met with approval. The ential Health Services and the attempt to equalise Educational portunity can be cited as willingly-accepted examples. But in se directions, as in the direction of the attempt to meet the sperate Housing needs of the people, hope and possibility is be- villed by the extortionate demands of preparation for yet an- ier war.

The personality of the Government is therefore a "split" e. Its intentions are of the best; its policy is directed by the mands of those who see in the rapidly-changing world-scene a reat to a form of society which encourages individual profit- aking at whatever cost to others.

One fact stands out clear. The mass of the Electorate arn nothing, and can learn nothing, from the reiteration of war ich is demanded by Capitalist economy in its last and imper- ist phase. Militarist pundits only want to recover sufficiently om one disastrous adventure so as to embark upon another. The man fodder for further war is conditioned by the fatalism which ts the blame on some "enemy" whom "the father of lies" oblig- gly provides whenever Mammon finds itself endangered.

Just now the enemy is Communism, and therefore the S.S.R. And here it is advisable to see things as they are in the nds of us rank-and-file English folk.

It is part of the irony of historic situations that only the mmunists and their "fellow-travellers" in Britain stand for cialism as contrasted with Individualism. And Communists are spect.

There is a strong intuitive "hunch", in spite of the apparent failure of religious institutionalism, that personal freedom can not be maintained without some sort of faith in a Personal God. The "god" of the thorough-going Communist is the class-war. He also has behind him the dialectic materialist brilliance of Marx-Engels-Lenin-Stalin. The average Englishman regards the genius of these protagonists of materialism to be primarily revolutionary. He may not see, he is not allowed to see that revolution is not an end in itself. He may not see, he is not allowed to see, that economic conditions which have outlived their usefulness inevitably change into forms which can bring about more abundant life for "all".

And so diverse conclusions are being drawn from the present crisis. It is being recognised that without some "total" kind of direction no "progress" can be made. Most of us have been "totally" directed through the wars which have followed in its wake. We have also suffered the agonies which "arranged" unemployment has brought upon us. We now suffer the shortages and frustrations which accompany the "stand-still" ukase of those here and in the United States, who dominate the political scene.

The Englishman, who prefers to see the situation in terms of comedy, and with the aid of a pint of (exorbitantly expensive) beer, is liable to say "to hell with logic, let's have a bit of life". And, fundamentally, he is right in his desire. But doubts are beginning to interfere with this humorous and human, and humble, outlook.

The truth that the world is one world, and that what is happening in other places will inevitably affect what is happening "here", is beginning to seep through. No longer can we comfortably assume that "coloured folk" are meant by God to minister either to Western well-being or to what the "Christian" West regards as "civilisation". With half the world becoming Socialist this idea does not seem to fit the facts.

Moreover there is doubt as to the claim of "Established Religion" in the England of today. At present we peg our own claim by not attending Church services, for the legal tax on non Churchgoers is non-operative. And there is the increasing suspicion that perhaps Religion is not quite free from some kind of vested interest.

The average Englishman does not want what he believes to be the conditions in a Communised Russia. He has little knowledge of the actual conditions there, and he has little desire to know them, for he believes them to be alien from his own desires. The alternative has, so he believes, to be worked out in accordance with what he believes to be native to England. The will for freedom has been proved to be an alternative to the dominance of

per-direction". And this faith is not likely to be disturbed by se whose affiliations, however remote, are centred in Com- nist Russia.

Meanwhile we shall suffer much, and we are prepared to fer much, in order that what must seem to Marxists to be er futility shall have the chance to be resurrected in our dst. And this is what we Christians believe to be the Word of d made Flesh amongst us in the Present Living Person of Je- Christ. His Spirit is still operative, in changed persons, and the weaving of the world's pattern to the Will of HIM Whom we ristians believe to be the Creator and Sustainer of the world ch He brought into being in sheer Love.

JOHN PETER BRIEFS HIS PEOPLE

—Portions of the inaugural address, Dec. 15, 1949, of Dr. John Peter, newly-elected bishop of the Transtibiscan Synod, reported in the "Hungarian Church Press".

We are witnessing a renewal of the church in Hungary, renewal in view of which we have become "a spectacle unto the rld". Yet we are emerging from such a depth of spiritual de- dence, that our renewal is still fraught with imperfections.

It was our weakness and disobedience that the two reali- s of "ecclesia" (church) and "koinonia" (fellowship) which are separable, fell apart in our congregations. The church is fel- wship. And true fellowship, wrought by the Holy Ghost, is the urch...there are no isolated problems in the life of the church. l belong indissolubly together. With this emphasis I speak a- ut our church's position in the Hungarian People's Republic d her rapprochement to the great social transformation now king place in this country and around us.

Let us first speak about the burdens that issue from our w situation, some of which spring naturally from the fact that s situation has come about in the course of a social revolution. order to correct the distorted picture of this change which is rrored in our personal experiences, it would be well for us to trace the stories of the great revolutions, for instance, the assical pattern of the French Revolution. Thus may we under- and the laws which govern these great social upheavals.

Burdensome also is the present government policy which ms to separate the church from the state. We approve, in prin- ple, of this separation, but I know well that its practical reali- tion is a painful process.

Other burdens come from the fact that for the first time in Hungary our Christianity encounters the philosophy of socialism whose challenge finds our so-called Christian society painfully unprepared.

And last but not least are those burdens resulting from our mistakes which could have been avoided, had it not been, in the unanticipated situations of the new order of society, for our lack of understanding, for our suspicion, for our disloyalty.

But there is that other "burden", of which the prophets speak. Zechariah speaks of "the burden of the word of the Lord in the land of Hadrach," and again, "the burden of the word of the Lord of Israel." Malachi was called upon to deliver "the burden of the word of the Lord to Israel," and the prophecy of Habakuk begins: "The burden which Habakuk the prophet did see..."

What is this burden? It is God's accusation of His people through the historical situation, making explicit those sins of omission and commission which had rendered the lives of His children miserable. If we are to assume this burden honestly then I would advise all my fellow-servants to study diligently and systematically—every day, if possible—the history of socialism, of social revolutions and of the labor movement, the struggle for the improvement of the workers' existence; if we do this I am sure we will receive food for thought, for repentance, for shame on account of our grievous omissions and those of our fathers.

"See, I have this day set thee over the nations and over the kingdoms, to root out, to pull down, and to destroy, and to throw down, to build and to plant." This is the prophetic commission of the church! Let us take its various aspects.

Errors and lies which we have dragged along from the past are dangerous, yet still more insidious are those false tenets of theology, those misinterpretations of the Scripture which account for the grievous omissions of our fathers and of ourselves.

To make it plain, let me ask a few questions which I address particularly to the professional theologians among my hearers. Had we not separated from God's work of redemption the so-called orders of creation—ordinationes Dei—do you think that the church would have come under the sway of that rigid, abstract and false world-view the alleged order of which is only a pretext for justifying every kind of injustice and disorder?

Another question: had it not been for that abstract and false dualism which separated man's soul from his body, would the church have been led into such blindness with regard to the poverty and suffering of millions? Did we really do our best to enforce, in our teaching, according to the "analogy of faith," such injunctions of the Scripture as these: "The Sabbath was made for man," or "Behold, the hire of the laborers who have reaped down

r fields, which is of you kept back by fraud, crieth: and the es of them which have reaped are entered into the ears of the rd of sabbath?"

Did we teach with enough emphasis that our faith, that is, relation to God is measured, especially in times of great hisic changes; by our relation to our fellowmen? If we had taught these with the force of conviction and according to the "analof faith," we would not have turned, with heartless insensity, against those who struggled for social justice, and would have spared those who were responsible for injustice.

The separation of church and state is being carried out dually, with leniency and consideration. It could have been ced through abruptly, regardless of consequences, at any mont during the past five years; no protest on the church's part uld have been of any avail. Yet this did not happen. The pross is gradual and we are free to apply to it the oft-used theoical designation: we live "the time of grace." Inasmuch as we e this advantage seriously and gratefully, we shall be able to e it for our church's benefit.

Let us remember that there were several clear thinkers our church, in the past decades, who demanded the separation church and state, alas, with not much effect. The realization this principle has the purpose of safeguarding freedom of conence, and, on the other hand, of keeping away from the church temptations of worldly power. Schemes that weave together urch and state involve the danger of corruption for both parties.

The history of our church has given us many lessons of s danger and this temptation. Since the time when the Counter formation succeeded, by political means, in reducing Protestism to a minority, our Protestant churches have always been olved in a struggle for spiritual freedom, sometimes in open risings which also aimed at national and political liberty, at er times, in social and political movements.

In the decades preceding the Second World War, Protest churches made the mistake of trying to realize their freedom assuming the roles of second- or third-class state churches d by fighting for public positions, thereby neglecting the spiral interests of their people. The church became uncertain of real task, while the state exerted an unwholesome influence its life.

Certain laws concerning religion, made in the second f of the last century, seem to be out of date. The Hungarian otestant churches acquiesced in these laws which they knew to inconsistent with basic Protestant principles. Automatic urch-membership, whereby people become church-members birth, should have been challenged long ago and the consequen-

ces of a truly Biblical critique should have been drawn. Now separation focuses our attention on problems which should have been raised before by theology. Did we not make a grave mistake, when, after the last war, we sought to conserve automatic membership instead of boldly starting anew from the small beginnings of a system of voluntary church-membership?

It seems to me that the Hungarian Christian Churches have been very slow to appreciate those blessings which, in the course of the development of a new social order, have been bestowed upon them. Representatives of the churches talked a lot before and during the Second World War about the horrors which would await the church in this new change. I wish we had the courage to repeat to ourselves those words and sentences which were then taken by misled people at their face value. Yet the very fact that we are here, in December, 1949, in the great hall of the ancient College of Debrecen, and that we are free to speak here openly about our problems, burdens and hopes, about the cause of the Gospel, will shatter those lies that were once fed to us.

Have we been properly appreciative of that freedom of religion which is guaranteed in the constitution of the Hungarian People's Republic? Though we have seen with our own eyes the spiritual and outward reconstruction of church-life, I feel we have been slow and sparing in our thanksgiving. It is not for worldly considerations that we speak about these matters; it is a realistic appraisal of our situation as illumined by the Gospel that lights our way towards the future and enables us to help others to a proper orientation.

In view of all these facts and conscious of the church's tasks at this juncture of history, the leaders of the Reformed and Lutheran churches have made a declaration with regard to the oath which our pastors will render before the state authorities, confessing their loyalty to their vocation, to their country and to their people. By this declaration, the Hungarian Reformed Church gives renewed expression of her willingness to recognize, respect and promote the welfare of the Hungarian People's Republic, its government, its constitution, its institutions and orders. She confesses her loyalty to the cause of the Hungarian people.

The happiness of our people is our happiness, the burdens of our people are our burdens. We are ready for every service and sacrifice for our people. And so we are ready to regard the great cause of our people, the new Five Year Plan, which is destined to improve, in unparalleled measure, the economic and cultural life of the country, as our cause. We are ready to work for this great cause and to call upon all members of the church to do the same. May He from Whom every good and perfect gift

neth bless the way, the plan, the intention; may He lead us and e us strength towards its realization.

Fathers and Brethren! We face tasks which seem be- d our power. Some may even ask, is there any use trying when think of the possibility of a new war which would cancel all plans. Let me say emphatically: he who makes his attitude, k, and loyalty, dependent on the question of war or peace, does live in faith.

Yet if the church takes her own intercession for peace iously, then she must castigate and condemn those who, by hing to see or by preparing a new world war, have actually ome enemies of the human race. This involves the duty of un- sking the morbid and inhuman emotions and devices of the war- ngers and of supporting those who, in defending human exist- e, work for peace. May the grace of God be with us in the days our common journey!

CHRIST-MONGERS

By C. R. Dennison

—Christianity has gone astray.

The communal method of distributing goods and services the needs of the faithful was essential to the structure of the ristian religion in its beginnings, being the physical part of the eat principle of salvation. Resources were pooled. All worked cording to their ability and took what they needed from the mmon pool.

This communal way of living was an offense against the ney power, for by it the speculators, the exploiters, the inter- diaries of the Roman Empire were boycotted.

Another offense against the money power was the refus- to observe sacrifices, entertainments and other schemes of ganism, called sacred duties, for which high prices were charg- , the money going into the treasury of the state. This boycott s the basic cause of the persecutions of the Christians by the man Emperors.

The Apostolic planting of churches in the handicraft ions, and in the Communes with which they were associated, de-spread as they were throughout the then-known world (see borne Ward: "Ancient Lowly"), exhibits surprising differences tween the true history of Christianity and what passes for urch history. The world at large outside the Communes taught

that the working man or slave was nothing, had nothing, and could hope for nothing. For thousands of years he was regarded as not having a soul. He was looked on as simply an implement of production. His was the class Christ mingled with and in which he established the Christian Church. The early Church was an economic as well as a religious emancipator. For a time it was considered by the outside world as almost entirely an economic institution.

It was a strict requirement of every candidate accepted to membership in the Commune that he must give up whatever wealth he possessed, that it might be used for the common good, and with equality to all. The same requirement was necessary for membership in the early Christian Church. To join the Commune the candidate must be morally pure, honest, not covetous or contentious. Otherwise he could not enter, any more than the camel could enter through the eye of a needle. But in later initiations there was a door called "the door of Jesus," through which the rejected candidate could enter on probation.

Slavery was upheld by the early rulers of the nations; but it is certain that it was opposed in the secret unions until Jesus daringly came out in the open against it and founded Christianity upon the new basis of the absolute equality of man, which was a revolution or turning upside down of the entire system of paganism and its discrimination between master and slave. To Jesus must be ascribed the authorship of the idea of unconditional emancipation.

The secrecy within the Communes was so great and the unions so numerous throughout the entire known world that it was possible for the early Christians to carry on their missionary work among the secret unions in spite of the most searching investigation. Also it was possible for the Apostles, who were members of the vast organization, to go into far off places on missionary trips and to have all their needs supplied along with attentive ears to receive their message. This message, the unions of the Commune quickly discovered, contained in it their own trade union principles. They became eager to learn all they could about it.

A religion proclaiming all men equal before God appealed greatly to the working class, particularly to those who were slaves or had been slaves.

Some cities contained as many as one hundred unions, showing how thoroughly organized were the ancient working people. Early writers, whose books have not been lost, express astonishment that the Christian religion could spread so widely and so swiftly. One of them admired the way in which the Word took root among the Indians in the East and the Britons in the West. Joseph of Arimathea was believed to have planted a church in

lastonbury. The inscription found there records a trade union
f Carpenters and a gift of land for the members to erect their
kuriakos," or union house donated by Pudens, the friend of Paul,
ho secured permission of the British King named Cogidubnus by
hom the transaction was legalized.

In the early Christian Church there were no monopolists,
o bankers, no exploiters of labor, none who were individually
ich, no seekers for profits.

Christ gave a moral system infinitely hopeful and tender
o all mankind, a religion of equality, humility, and helpfulness to
ne another. Gibbon tells us that the early Christians had neither
emples nor churches of their own, and in the beginning were sup-
osed to be atheists by the Roman Government.

A document attributed to St. Peter gives evidence of his
ork in the Commune: "If a man should visit you who is a way-
arer help him as much as you can. Ordinarily he should stay no
onger than two or three days. But if he wants to remain with you
nd is a tradesman, let him work and eat. If he has no trade as
ar as you can ascertain be sure that as a Christian he shall not
ve with you idle. If he won't work he's a christmonger."

This makes it clear how St. Peter felt toward those who
on't work. According to his definition of "christmonger" we are
everely burdened with them today. The big industrial profit tak-
rs and the money lenders for usury certainly come under that
lass. Peter was a very strong apostle for the cooperative prin-
iples of the Communes: the social ownership of all social ne-
essities. We know from Clement's writings that he considered
uch principles of the utmost importance.

The idea of observing Sunday as a day of rest was orig-
nal with the Commune. Under the old pagan religion there was
o observation of Sunday. The trade Communes had for several
enturies required this day for their members as a day of rest.
Neander made a very thorough search as to the origin of Sunday
n the early church days, and said: "I find no evidence of a reli-
ious distinction of Sunday."

Which of the so-called religious denominations of today
re coming out and demanding that the Cooperative Ownership
principle so clearly stated in the New Testament should be rein-
stated and be made essential to the Christian Life?

Let us look at just a few relevant passages from the
Gospel:

Acts 2; 44-45: "The believers all kept together; they
shared all they had with one another, they would sell their pos-
sessions and goods and distribute the proceeds among all, as any
one might be in need."

Acts 4; 32-35: "Now there was but one heart and soul

among the multitude of the believers; not one of them considered anything his personal property, they shared all they had with one another. There was not a needy person among them, for those who owned land or houses would sell them and bring the proceeds of the sale, laying the money before the feet of the apostles; it was then distributed according to each individual's need."

II Corinthians 8; 12-15: "If only one is ready to give according to his means it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer: it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take—as it is written, 'he who got much had nothing over and he who got little had not too little.'"

Philippians 2; 2-4: "I pray you give me the utter joy of knowing you are living in harmony, with the same feelings of love, with one heart and soul, never acting for private ends or from vanity, but humbly considering each other the better man, and each with an eye to the interests of others as well as to his own."

Galatians 6; 2: "Bear one another's burdens, and so fulfill the laws of Christ."

Luke 3; 11: "He replied, 'Let everyone who possesses two shirts share with him who has none, and let him who has food do likewise.'"

Luke 14; 27,33: "Whoever does not carry his own cross and come after me, he cannot be a disciple of mine. So with everyone of you who will not part with all his goods—he cannot be a disciple of mine."

Luke 16; 13: "No servant can serve two masters: either he will hate the one and love the other, or else he will stand by the one and despise the other—you cannot serve both God and Mammon."

I Timothy 6; 10: "For love of money is the root of all mischief; it is by aspiring to be rich that certain individuals have gone astray from the faith and found themselves pierced with many a pang of remorse."

II Thessalonians 3; 7-10: "For you know quite well how to copy us; we did not loaf in your midst, we did not take free meals from anyone; no, toiling hard at our trade we worked night

nd day, so as not to be a burden to any of you. Not that we have o right to such support; it was simply to give you a pattern to opy. We used to charge you even when we were with you, 'if a an will not work, he shall not eat.'"

Would Christ not feel ashamed of his churches which rn away from his life of cooperative equality and accept the opposite economic life of individual greed and selfishness? Have ot his churches done just that? And, if they have done that, can ey still be called his?

The substitution of Roman Individualism for Cooperation, compulsion and greed for love and mutual aid, was the destruction and end of the original Christian Church. Much has been ritten of the Dark Ages which began in 426 A.D. and lasted until e King James version of the New Testament appeared, in 1611. uring these twelve centuries the most strenuous and cruel efforts were made to force acceptance of this substitute as a world tate religion. Those who refused to forsake Christ and accept e Roman substitute endured every form of persecution and tore that satanic minds could devise. Dr. Carroll, in his lectures, The Trail of Blood" relates that as late as the fifteenth century n a single European highway for a distance of thirty miles stakes ere set up every few feet, the tops sharpened, and on top of each take the gory head of a martyred Christian, all this perpetrated y people claiming to be followers of the meek and lowly Jesus hrist.

From the time Constantine became ruler over the Roman Empire religion has been perverted. A vast system of theology has been erected which has little or no resemblance to true hristianity. Capitalism must control the nation religiously, politically, and intellectually, no less than industrially. Capitalism ould not exist under a truly Christian form of government; therefore the authority of the name must be kept and used to destroy e thing it stands for.

The imperialist substitute for Christianity, this paganized religion falsely called Christianity, meets the approval of ose who rob the workers. This miscalled Christianity obstructs very attempt of God's children to return to Christ's plan of economic equality and cooperative ownership with loving-kindness ward all mankind.

The above is selected and condensed from a book manuscript sent to the editor by the artist Robert Gwathmey who writes that the author, a friend of his, is a scholar of advanced age who has given much of his life to a study of the origins of the Christian religion.

A RUSSIAN ORTHODOX SERMON

—The following excerpt from a sermon by Archbishop Luka of Krim, printed in the Hungarian "Reformed Church" and reprinted in the "Hungarian Church News", will acquaint our readers with the kind of sermons preached in Russian churches.

We know to what end came the mighty conquests of Tamerlane, Alexander the Great, Napoleon, not to mention the recent conquests of Hitler, which concerned us most intimately.

We recall the story of the mad Nebuchadnezzar, feared ruler of the world, how God expelled him from the community of men because of his pride and arrogance and, growing hair on his body, turned him into an animal.

The Americans and the English are old Bible readers. And we deeply believe that aggressive imperialist plans are far removed from the plain millions of America and Britain...The entire Christian people of the Soviet Union are tearfully praying that the Lord may inspire brotherly love in our Christian brethren abroad and in all believers in Christ; those who look upon Christ and accept Him as Saviour could never conceive or execute such plans.

For the others who, in their blind hatred of Communism would attack us with the atom bomb, I quote the words of the wise Gamaliel, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts V: 35-39.

Applying these words to the present: If Communism, as an inadequate, bad ideology, does not find followers among the millions of humankind, why need the enemies of Communism turn to the atom bomb and, defiling their hands with the blood of millions, submit their own people to the horrors of war and to ruin? On the other hand, if, after all, humanity finds truth in Communism, if it sees therein a liberation from social injustices, and if it desires to live already here on earth in a community filled with love, then it is madness to count on the atom bomb.

Let us look closely at the truth about our relations with our new regime. First of all, we, the Russian clergy, live at complete peace with our government. Not only because of these peaceful relations, but for general Christian reasons as well, in our country a priest engaged in counter-revolutionary activities could not possibly be ordained. We have no reason to be inimical toward our government which has guaranteed full freedom to our Church and does not interfere in its internal affairs.

Of course, materialism, which is the ideological basis of ommunism, is quite alien to us. We are spiritualists; but this annot prevent us from heartily welcoming all the good, all the ocial justice provided by the new regime.

After all, if the regime is similar to the Christian ideology in the things that it does, as a brotherly community elping the helpless and enlightening the unenlightened, why should e not stand, with the greatest joy and love, by this regime? "For ot the hearers of the law are just before God, but the doers of e law shall be justified. For when the Gentiles, which have not e law, do by nature the things contained in the law, these, having ot the law, are a law unto themselves: Which show the work of e law written in their hearts..."

FROM A RADIO-SERMON IN HUNGARY

—The Hungarian Federation of Free Churches broadcasts a religious programme every second Thursday. The Rev. Bela Gyarmati said the following on one of these programmes:

"Christianity spent much effort in the past on things outde the sphere of real life. It wasted its strength on sacrifices, ndless prayers, pilgrimages, ascetism, and a multitude of simar things which had nothing to do with the examples set by Jesus r with the social relationship of man to man.

"Many centuries had to pass before humanity came to ee that work done for our fellowmen is the true divine service. onsidering the unsolved social problems all over the world and emembering that one-third of the population of the world—90 ercent as far as weight and power go—are nominally Christian, e are driven to realize that some fatal error must exist in the nterpretation of Christianity. Otherwise it would seem impossie that millions of the followers of Christ could have lived in eace for so long a time without solving these immensely serious roblems.

"Those who declare that the life of every single person s infinitely valuable to God must be asked whether they truly beeve this. The purpose of such a faith is not happy submersion n its enjoyment, but, first of all, unselfish service toward putting is principle into practice. One cannot condemn severely enough e kind of self-deception which, although it wishes to enjoy the onsolation of the Gospel, at the same time runs away from the acrifices that go with it."

BRITISH LABOUR MAY LOSE — LABOUR

From Keith Richards in the "Democratic & General News"

The British Labour Party today, for the first time in its half-century existence is in real danger—of losing labour. Up till now it has derived its finance, its direction and its strength directly from the great movement of British organised workers.

In the closely-knit trinity of the National Council of Labour—the eight million trade unionists, twelve million cooperators and the few hundred-thousand individual members of the Labour Party—the "political" section clearly depends on the general membership. While the labour leaders have always confidently taken the support of the movement for granted, there are now signs of a change in the working-class point of view.

During the recent election campaign, Hector McNeil, Labour Minister of State, asked Greenock Trades Council officially to support his candidature. This would normally have been a matter of form and passed without comment, but on this occasion there was a heated discussion. Finally, the Trades Council refused its support—because the wage-freezing policy for which McNeil stood was "contrary to the aims of the Trade Union movement."

Explaining his intention of voting against the Labour candidate, a trade unionist was quoted in the "Manchester Guardian" as declaring: "They say that the Labour Government is the friend of the working man. Well, it isn't; it's his union that's the working man's friend. And look what happens now—when we want the union to do anything for us, they turn round and say, 'We mustn't embarrass the Labour Government.'" This man concluded that he would vote for some other party, "so that we can have a government we c a n embarrass."

The Labour Party's list of candidates at the general election caused the "Sunday Express" to exclaim joyfully: "The socialist party is slipping from the grasp of the trade-unionist bosses who have controlled it so long...this time (on the list of candidates) there are as many lawyers as trade union officials." And it is a fact that less than one candidate in five could be termed "working-class". Against 57 workers, 54 trade union officials and 30 labour and cooperative officials, there were 145 professional men and no less than 19 company directors. Never before have the workers been so poorly represented in the parliamentary Labour Party.

Recent history has made all too clear what happens to allegedly socialist parties which forget the working-class that give them birth. The fate of the French Socialist Party is a clas-

ic example. In an attempt to win the middle-classes, the French ocialist Party lost the workers to the Communist Party. It also ailed to win the middle-class, which, woo it as you may, will still refer the openly avowed Tory.

In Britain this process has begun. Although the workers re still loyal, the recent T.U.C. vote on the wage-freeze gave ne red light to Messrs. Deakin, Attlee and Morgan Phillips, and arns them that they may discover that they too can lose their trongest positions in an incredibly short time. The Labour Party nust make up its mind. Unless the party returns to socialism, it nust prepare for an inevitable and unhonoured departure from ne stage of British working-class history.

USSIA CHANGES HER MIND ON PALESTINE

In our preceding issue we attacked the internationaliza-on of Jerusalem as an "attempt to cut out the heart of New srael."

We stated that Russia's vote for internationalization as way to check-mate possible anti-Soviet moves in the Near East as "a way that is not fair to Israel."

Russia has apparently given the matter further thought nd has now decided to reverse her stand and to withdraw the upport she had given to the UN resolution establishing interna-onal rule over the Holy City.

ICE SHAH? PSHAW!

The population of Iran (Persia) is 17 millions. Nine out of ten can't read or write. Ninety-five out of a hundred barely keep body and soul together. Only five out of a hundred vote.

Iran is a feudal monarchy. The Shah or King lives in uxury by selling to Britain and America the right to drill for oil on "his" land. This is the fact, admitted even by the "N. Y. Times". But still we welcome the nice Shah and listen to him talk about nis freedom-loving democracy.

Is he so nice? Yes, if a butcher like Franco or Chiang s nice. When he "pacified" his country in 1946 his official paper "Ettelaat" every day published items on "the hanging of another batch of subversives." His visit to the "pacified" sections was celebrated by mass beheadings of "rebels". It was at this time ne decorated two of his henchmen who had fulfilled their pledge o cut the first fifty rebels they encountered in the province of Zanjan "to such small pieces that the largest piece of their flesh would be their ears." These "rebels" are simply members of the people's Tudeh party which the "London Times" says would win any honest election by a large majority. The Shah came to the U. S. to confirm the sale of his country to U. S. interests as a col-ony in return for which he will be bolstered in his dictatorship.

O'MALLEY TO THE REDS

Written for Father Coady of Antigonish

By Kenneth Leslie

Now when Iona College
sent Mike O'Malley down
To talk to the Red local,
the miners swarmed to town;
Inquisitorially hard,
Each proudly bearing his red card,
Mike was the only priest they knew
And liked enough to listen to;
Not that they cared much what he'd say,
But, differing from him, night from day,
They washed, and walked the cindered mile
To see God's friendship in his smile,
God's anger in his frown.

"My hate is no less hot than yours
but better aimed," he said,
"Mine warring on the living foe,
yours burying the dead."

They knew the man was honest
As a loaf of whole-grain bread
But they wondered at the curious things
In Mike O'Malley's head.

"Your mine runs down here by the sea,
beneath the sea as well,
A mile straight down and more miles out
under the rolling swell
That rides the Ram Rock overhead...
I can recall days not long dead
When you men far beneath the blue
Would listen and let on that you
could hear the Ram Rock bell.
Your bodies sweating there below,
your minds would swim and fly
With fins that stirred the sea's floor
as the halibut skulked by,
With keels that chalked the rising wave,
with wings that churned the sky.

"Who caught those leaping minds of yours
and haltered them with hate,
And herded their wild fancies
to reason's tame estate?
Who was it came and fenced you all
With dialectic for a wall,
And said, Go look! and gouged your eye,
And clipped your wing and said, Go, fly!
and closed the nine-barred gate?
Who broke the winged steed of your thought
to drag the weary hack
Through 'equal' signs that bog its wheels
deep in their endless track,
Disproving everything away
and proving nothing back?

"I've heard your young men say, 'Okay,
we don't believe in much!
We walk alone...as for the Cross,
we've cast away that crutch!'

"And so they've cut their closest kin,
Their cuisle chridh' — the One Within,
Whose pulse would warm the frozen hand
And nerve the tongue to understand
the things they taste and touch.
They say that far too slowly
the old gods ground their grist,
And the only way they'll ever get
the world their fathers missed
Is to hate-fuse together
their fingers to a fist
And hammer, hammer, hammer,
to break the brutal foe
Who fattens his spoiled children
on the bread of their children's woe...

"But what's to happen after?
What like will be their laughter,
When hate has flayed the human mask?
These are the things they seldom ask,
For they seem not to know...

"The Devil has no trouble
finding his proper tool,
But they who help the Devil
are but the Devil's fool,

And they who do the work of Hell
shall have Hell for their rule.
He hammers not, but hollows;
with gouges he destroys;
With shoddy tunes that shred the nerves;
with cleverness that cloys
He cataracts the inner eye
Against what money cannot buy...
Staking the limit of your need
To measure of your master's greed,
staring at his toys;
When you have seen a fortuned man
and envied him his prize
Of lifted littleness that puffs
and bloats and gathers flies,
That envy is the 'foe' you missed—
it looks out of your eyes!

"Let fall the scales of legal lust
that weigh the linnet's wing!
Grow out, outgrow the teetering tomes
and let your balance swing
Upon the twin-branched Aspen Tree,
The Acted Word that sets you free
To listen to the linnet's song,
Lilting that all but love is wrong,
for only love can sing;
For only love can build a nest,
and only love can spread
Rich hunger on your table,
Sweet rest upon your bed."

Uneasily they lit their pipes
Turning his words around
Finding the roots of them too soft
For their hard Marxist ground.

Then Angus Cameron took the floor
For song. He voiced the bitter thrall
Of the sad Fuadach nan Gaedheal
And the old clan wrong
Blocked in their minds once more:

The factor's ban,
The crofter wild,
The spitted man,

The trampled child,
The bursted latch,
The cailleach's curse,
The blazing thatch.
The broken dream,
To swell the purse
Of a greedy scheme.
No Sassenach this blood-stained thief—
Their very kin, their father-chief!
His clan undone
That sheep might run.

A song of no rebellion, of accepted sorrow;
No challenge in it, no hope of a changed tomorrow,
Sad at the start, not angry; at the end still sad
For those poor children of the Gael
Heartsick and homesick
For the brown sail,
For the croft and runrig, for the nets drying,
For the lost sheiling,
Grey gulls wheeling
Forever and crying.

The long note died...but still his voice
With music as with meaning rang
For always what he sang, he said,
And what he said, he sang.

"That, as you know, is our own song
A hymn of sorrow for the soul
To water down a cruel wrong
To a brew that we could thole.
Ay but we watered it too deep
Rusting the iron from its heart,
Lulling the hate in it to sleep.

"Then, faces screwed to hunger's pain,
We chorused brave and rarely,
And doffed our bonnets in the rain,
With 'Wae's me for Prince Charlie!'
We should have blushed for very shame
To hear the Forty Five extolled
That set the lairdie's pride of name
Against the merchant's pride of gold.

"When hunger slacked its final notch,
To eat we kenneled with the hounds

Of Cumberland: we joined the 'Watch.'
To eat we piped the bloody rounds
Of empire, toted Geordie's chain
Across the seas and back again.
With oatmeal porridge in the pot
With kilts and crying pipes they caught
The hungry sentimental Scot!
A bit of colored yarn the lure
For silly fish and simple poor.

"So everywhere the world around
With tinsel thongs we slaves are bound.
And that, God's messenger, is why
We weigh your words before we buy.

"Worms, grubs and insects die
To feed your tuneful linnet's cry.
Paid not the Man of Nazareth
This cosmic wrong with shameful death?
For kindness what was his reward?
What answer to his love outpoured?
What city handed him its key?
What college offered its degree?
What church...the less said there the better!
This gracious man, this cosmic debtor
Who squared the debt so men could see
Their hero helpless on a tree
And know that God Himself goes through
The same sad toils that poor men do;
Was this man not a hated man
Scorned by all the proper people?
Is he not still that hated man
Especially by the steeple people?

"But men there are, and they grow many,
Who've spurned the 'charity' that freezes
For comradeship would gladden any
Poor deified-rejected Jesus.
We could salute that little rabbi
Who used a story like 'oor Rab'; he
Double-barbed the point and when
He pressed it home it stayed, nor all
Your commentators, theologians,
Quite got it out again. That's why
Your Master could be our own man
Except His name is in the mouths
Of all those 'holy' murderers

He spoke against and lived against
And threw his life away against...
Perhaps, good friend,
These words of mine offend."

The priest smiled no, and then he said,
Spreading wide his giant hand
To smooth the hair back on his head,
"I think that we might understand
Each other could we shake the gremlin
Pride in Christendom and Kremlin;
Pride of spirit, pride of mind,
Keep both mind and spirit blind.
Your words leave flattery unpaid
I wouldn't have you call one back
Though I might add one bit they lack
Of boldness. Why are you so afraid
To claim that Rabbi for your own?
Call him no name except the one he knew,
Yeshua, the name his mother called him.
Throw twenty centuries of barren wrangling
Into the discard, for the man is yours,
And you, in the deep heart of you, are his.
He needs you, hand and brain, and above all
He needs the fire in you to fight the cold,
The glacial ice that spreads, not as of old
Across the earth, but in the hearts of men.

"If 'cross' for you is but a 'crutch,'
If Christ's a rabbit's foot you touch
For luck, then you have done right well
To shed them for your honest hell,
Your grim revolt, your hard despair;
I'd follow even down to there;
I do; I'm with you, and I burn
In social anger, and I learn
Your honor, your quick sense of shame
At loveless things done in love's name.
But if I learn from you, then you
May learn from me a thing or two.
There is a law beneath all laws
'Tis even the cause of your own cause,
The dignity that's in each man;
No other forces him or can.
Tho every power of heaven and earth demand
He move, he moves but at his own command.

"So we must watch and we must wait
Outside each lonely human gate.
Authority within the soul
Was never let from God's control,
And even He walks lightly there
Whistling by with casual air
Wooing gently from within;
So we must shun the deadly sin
Against the Spirit Innermost
To whom each soul is awe-full host.

"When men perceive what Mind they think from
And sense the Life whose life they live
And greet with love the Source they drink from
Then will they easily forgive
Past infamies that now they shrink from,
And learn that force and violence
Are alien to the human sense
That even justice must be led
Lest private wars be all she'd know
And tit-for-tat with tedious tread
Her endless circles she would go.
You've heard the saying, love is blind,
Yet since the world's nativity
Of all its powers, mud or mind,
'Tis love and only love c a n s e e !"

Now they had fixed a banner
above O'Malley's head,
The banner had no legend,
it was a bloody red.

O'Malley turned, saluted fair,
"I see you've raised a standard there
Older than you have guessed,
Flag of the 'ancient lowly,'
The hungry, dispossessed,
The simple-hearted, holy.
Shall we not better rest
Beneath its folds this argument
And find in loving deeds our testament,
The self-same deeds that made it red,
This flag of ours!" he said.

POSTSCRIPT TO "O'MALLEY"

The foregoing verse is a ballad for the times. "Written r Father Coady" means that it came into being under the spir- ual compulsion of that great social pioneer, not that he would ategorically approve of everything O'Malley says.

Dr. Coady sympathizes with the impatience of the disin- erited miners and fishermen of these Maritime provinces. He spires and guides them to self-rehabilitation. I have never heard m use a red-baiting phrase. He keeps his sharp words for the xploiter. "We want our people," he says, "to be whole men, ea- er to explore all the avenues of life...heirs of all the ages and of l the riches yet concealed. If they are wise they will create the struments to obtain them." Sometimes Coady talks more like ngus Cameron than like O'Malley.

Another impulse of this verse is the remembered beauty of e Gaelic world that lies just under the surface of our lives here Nova Scotia where it is not strange that a left-wing paper "The eelworker and Miner" prints in every issue songs in the Gaelic nguage. Its editor could have been the Cameron of our ballad.

may be convenient to explain here some of the references in the allad: "Fuadach nan Gaedheal", "Dispersion of the Highlanders" sung in Nova Scotia to the tune "Lovat's Lament"); cailleach, old oman; cuisle chridh', pulse of the heart; sheiling, cottage; croft nd runrig, small farm and pasture; Sassenach, Saxon; "Aspen ree," traditionally the tree out of which the Cross on which hrist died was made, wherefore the trembling of its leaves (see ie song, "Curse of the Aspen Tree" in the Kennedy-Fraser col- ection); "Oor Rab," of course Robert Burns.

The ballad tries to light a small candle and put it be- ween two powerful traditions, one old, the other new, both of them s old and new as man himself.

The doctrine of incarnational or living truth properly nderstood, and not necessarily under its Christian terminology see Archbishop Luka's quotation from Saint Paul) is the key to ie proper understanding of Marxism.

Both religious and secular doctrinaires will look with orror at any attempt to reconcile the hard boundaries of their rmal teachings. The superstitious poor with their rosaries and rayer-wheels will overcome their limitations more easily than ie proud sophisticated theologians and theoreticians. This has appened in China and is happening in Europe. Some day it will appen even in the Americas. The people will leave behind them iat spiritual leadership, aloof, unyielding, which would deny them ie satisfaction of their friendly hearts. If the scriptures of their omradeship are kept from them they will write new scriptures. was Ivan and John, soldiers, not scholars, who met at the Elbe.

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THE HAPPIEST MAN I KNOW.....is Bishop Bereczky of Budapest. Why? During the war his country, Hungary, was on Hitler's side. He had fought in the underground against Hitler. Then he was discovered by the Gestapo and had to leave his home. While on the run he heard that the Russians were attacking Budapest. He returned and was with his grandchildren in the cellar of a house when three Russian tommy-gunners broke in.

Let him tell it: "I held up my hands and faced them. Had they been Germans, I thought, they would have sent a burst into me, just to make sure. They searched me. I pointed to the children's room. We went in, and the soldiers' faces relaxed into smiles. One of them began to fondle one of the children, affectionately calling him: little Ivan, little Ivan!...a new reality began to dawn upon me....Perhaps, after all this destruction, there will still be a church, a nation, a future."

So this theologian was liberated from despair to become a preacher of repentance to his people, saying "there will never be a future until we willingly condemn that past which was judged by God and accept His righteous judgment with grateful heart."

Now our American theologians are "crucified" at the thought that America might have to use the H-bomb, but their "crucifixions" are long-drawn-out with all the amenities of a sheltered professional existence and with no need to run away except perhaps sometimes in the still of the night from their consciences which may whisper: "Repent ye! Repent before it is too late."

We would echo that whisper and raise it to a shout that will break the ear-drums of that silly idiot god of profit that leads our people into the abyss.